

Life of the Spirit

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PRAYER FOR ENGLAND

[The following prayer, in Latin and in English, was found by pursuivants in a priest hunt, and quoted as an example of papal aggression in a vicious little work on the Gunpowder Plot written in 1606. This work never saw the light, and exists in manuscript in the British Museum (Harl. 360, fol. 99).]

The prayer shows us how our Catholic forefathers prayed in the midst of persecution. It bears a striking resemblance to Cardinal Gasquet's prayer which we say every Sunday, though they are obviously quite independent. I have modernised the spelling, and I give the refrain in Latin as well, to show the freedom of translation.

—G.A.]



BLESSED VIRGIN, Saint Mary, our Blessed Lady, the Mother of God, who with all the saints dost not cease to pray unto Almighty God in general for succour in all distresses of the whole Catholic Church, I beseech thee most humbly that as it hath both pleased thee of special favour to take upon thee the special protection of this realm of England thy Dower, so thou wilt vouchsafe by thy special prayers to thy sweet Son our Lord Jesus Christ, to prefer the same continually, and at this present, most instantly to deliver it from schism and heresy, and to restore it again to the unity of the holy Catholic Church, that all English people, above all other nations, may worthily from henceforth call thee blessed, and honour thy name for ever, saying thus:

O Blessed Virgin, praise to thee, England thy Dowry
Was lost, is turned by thee again from schism and heresy.
Dos tua Virgo pia
Per te est conversa, Maria.

every age. Its insidiousness has been laid bare by historians of nineteenth-century spirituality who for instance have analysed the process whereby French Catholics became '*émigrés de l'intérieur*': they abandoned the 'world' to its damnation and shut themselves up in comfortable security behind the high walls of their bourgeois mansions—outside the walls the 'world' starved in misery, the 'world's' scientists discovered evolution and X-rays, the 'world' made love. Unmoved by all this the '*émigrés de l'intérieur*', for decency's sake, draped the legs of their heavy drawing-room tables, played at being angels, and drew interest from safe investments in the sweat of the 'world'. From the ranks of these *émigrés*, it may be objected, came St Teresa of Lisieux; but not every Catholic mansion was called '*Les Buissonets*', and it is an indication, perhaps, of what she thought of the whole set-up that she has taken the '*Mission de France*' under her patronage to bring Christ to the 'world' of the abandoned proletariat. She is spending her heaven doing good on earth.

Nor can we assume that this Manichaean heresy has been driven out simply because the hierarchy has issued so many instructions on the essential function of the laity. Ingrained habits of mind are not so easily eradicated, and it does not need a deep psychologist to see that the much-publicised and unfortunate Monica Baldwin was a victim of such habits. A powerful and harmful influence is still exercised by the assumption that there stretches an unbridgeable gulf between the world and the saints. Within the last few years courageous efforts have been made to bridge the gulf; under the protection of *Provida Mater* there have sprung up Carmelite Secular Institutes; in France the Dominican nuns of the Incarnate Word carry the fruits of their contemplation into offices, factories and prisons; the Swiss theologian, Hans Urs von Balthasar, has left the Society of Jesus to devote himself to the same work. Yet the initiative for all these experiments comes from the religious orders, and they are inevitably stamped with the mark of those orders.

As far as the world is concerned, in fact, the gulf has scarcely been bridged. And it would seem as though one reason for the failure lies in the unreadiness of the laity to begin building from their own side. The urgent need, in other words, is for lay spirituality written by lay men and women. At present lay persons wishing to intensify their spiritual life by reading have little choice but to read works written by religious, and dealing specifically with the problems of life in an Order. Helpful as such reading always proves, the effect of transferring its applications to the difficulties facing, say, grocers and shop-stewards, inevitably produces a sense

of unreality; the reader either feels that he is out of place in the world and should be in the cloister, or else he decides that such teachings are meant for monks and nuns, not for grocers and shop-stewards.¹ A lay spirituality needs to be worked out also by lay folk, for it is not easy for others to gauge their problems; in particular it could be worked out by married people, those who are committed to the world through their children, their work, their wages, and through having to pay the rent. Probably the best way to do this would be by way of co-operation; lay people could write about the obstacles they encounter in living as Christians in a post-Christian world and describe how they have succeeded or failed to overcome them; their experiences could be considered by a group consisting of a theologian, married lay folk, a psychologist, a lady doctor, and a writer (preferably from the working classes). The writer among them could then present their advice to all manner of men in a way that the simplest could understand.

In default of this plan the following brief paragraphs attempt to indicate the lines upon which such a co-operative work might be based.

There is little hope of seeing the path to sanctity through marriage and family life unless one frankly acknowledges at the beginning that the 'happy marriage' and 'happy family' beloved of preachers is rare. Moreover, the attractive pictures of such happy families which are sometimes set before us in sermons are more calculated to depress than to inspire the hearers; the congregation goes away in the spirit of the old mother who remarked, after one such occasion: 'It was a fine sermon he was after preaching; I only wish I knew as little about married life as he does!' More realistic, and ultimately more optimistic, was the observation of a married man, a historian of the Middle Ages: 'The trials and aridity which the medieval monk encountered in his monastery are given to modern men in their marriages'. This historian's conception of family life is more optimistic because it is based upon experience, and the experience provides a bracing challenge to live through the aridity into holiness; the pious picture exists scarcely anywhere except in a glowing imagination, where it is of little use to anyone.

Many reasons could be suggested for this deep disharmony in so many marriages. One reason undoubtedly is the Manichaean attitude towards sex so often inculcated into children, which remains with them all their lives. Yet the intimate relation between sexuality and spirituality has been convincingly shown, to take one

¹ The essential conditions for developing a lay spirituality are to be found in *Christliche Weltverantwortung*, by Robert Scherer (Herder Verlag).

instance, in the biography of Blessed Marie of the Incarnation written by Père Bruno.² Previous biographers of Blessed Marie had spoken of her marriage as though it had been a reluctant one, from which she was gladly delivered by her husband's death allowing her to enter Carmel. Père Bruno shows that this version of her life has no foundation; she was happily married, the glad mother of five children, and became sanctified through her marriage to a very ordinary husband.

But here we wish only to make general observations about the present position of the family in relation to sanctity. In the first place, the family is the fundamental unit of both religious and social life in the sense that the human father and the human mother normally act as the channels by which children learn to know God their Father and God their Mother. It is almost useless, in other words, to start telling children about God their Father if the word 'father' is associated in their minds with the quarrelsome creature who sleeps at home but spends the rest of his free time in the pub; being analogical by nature, children will conclude that the less they have to do with God the better for all concerned. Without good fathers and mothers the outlook for religion is bleak indeed.³

At the same time the family is a social unit not to be dealt with apart from its relationship to society in general. And like every other natural unit it falls subject to the universal law of death and rebirth; if the family is to be reborn as a source of supernatural life for others it must die, like the grain of wheat falling to the earth. The family must die to itself and place itself at the service of the community if it is to have abundant life. The family must be ready to sacrifice itself, turned outwards towards society, always looking towards the needs of others. If the members of the family are turned in upon each other they will become a nest of vipers, each squirm by one member producing a squirm in the others until they become restless and tired of the unending and vain efforts at adjustment. If the members of the family are turned outwards they are looking at Christ in their brethren; and just as any two people trying to see the same object from the same angle will automatically be brought shoulder to shoulder, without any conscious effort, so the members of such a family will be brought together by love for Christ in their brethren. No vivid imagination is necessary

² *La Belle Acarie*, by Père Bruno, O.D.C. (Desclée de Brouwer.)

³ On account of this, the gravest threat to religion at the present moment in Britain is the absence of the conditions necessary for family life, i.e., insufficient houses. The virtue of religion is part of justice; probably the provision of houses at the moment is the first call upon our justice and religion.

to see how many tasks await the Christian family which is turned outwards—the poor, the widows, the orphans, they are Christ's legacy to us, and we have them with us always. If one has bread it can be shared with the starving; if one has a fire it is the right of those shivering with cold; if one owns a carpet it belongs to the beggar who has no roof for the night; and if one has none of these things then our hearts are there for the taking by those who are mourning. The family is a social unit, and within the limits suggested by prudence for protecting its privacy, it has to live without walls.

Retracing the argument on sanctity in marriage so far: firstly we distinguished between sanctity and canonised sanctity; secondly we spoke of the need for an uncloistered spirituality; then we spoke of the general aims which must inspire marriage and family life. It only remains to point out how simply the counsels of poverty, purity and obedience can be applied to married life. In one sense, it seems, these counsels demand to be heard by the laity much more closely than by religious, for the religious has chosen not to choose, whereas the lay person's life is set in circumstances which force him to choose at almost every minute.

The poverty exercised by a married person must obviously express itself in a non-Franciscan mode. A father would be guilty of improvidence who stripped himself in the market-place when he should be swinging a crane into position on the dock-side. But the beauty of poverty is many-sided, shining in Joe Binns no less than in St Francis. The Binns house may be simply furnished, without carpets and radios, and with the minimum of books; Joe Binns may give up smoking cigarettes, and his wife may stop wearing nylons. If they save money in consequence they can always give it away when they have more than a few hundred pounds—more than this is probably hoarding.

There are more drastic ways of exercising poverty open to married people. A young married man refuses to own anything whatsoever and has the intention of living at rent or in rooms all his life as a means of identifying himself with the millions of homeless people in every continent throughout the world. Such a course is exceptional, demanding heroic sanctity of the wife; but the times are scarcely normal, and demand heroic remedies.

The second counsel has been taken to refer to purity. In a very positive sense, however, married people are called upon to exercise purity. It is the married virtue *par excellence*, since husband and wife have to achieve a condition of purity in a state of life which can so easily lead to impurity. Just as patience has to be more

rigorously *exercised* when one has a splitting headache than when one feels that God's in his heaven and all's right with the world, similarly the *exercise* of purity has to be more strenuous when external protections against impurity are lacking. Of course, too, to scorn such external protections would be imprudent, a sign of pride; to give in because they are absent would constitute despair. Purity in marriage presents difficulties, but not impossibilities.

One scarcely needs to illustrate how the third virtue, that of obedience, may be brought to perfection by those living in the world and rearing a family; its applications are so obvious. One obeys God directly in the circumstances of one's daily life, listening to the small talk of visitors, changing one's plans every few hours to suit the changing needs of the household or the neighbourhood. Inevitably one often fails to hear the call to obedience which comes through circumstances; one might even wish that the call could be given in the unmistakable tones of a person such as a superior. But a layman's vocation is otherwise, and he has to choose even to listen before beginning to obey—his obedience so profound that he only hears the order to be obeyed when he has already been obedient enough to listen to the order. A married person need not feel that his life offers little scope for the practice of obedience; God calls him at each turning of his daily round.

If these brief illustrations of how the family provides a fertile soil in which to root poverty, purity, and obedience are to serve as pointers to a spirituality of married life, they need to be referred once more to what was said at the beginning of this article. Amidst all the complications, difficult decisions and tense situations of life in this world one needs only to keep looking at God in an act of loving attention. And if God wants us to attend to him by our mending a child's cricket-bat or blowing bubbles at a Christmas party, then why not do so? God wants to make us saints; all that we have to do is to let him.

THE LIFE OF GRACE: III

BY

HENRI DE RIEDMATTEN, O.P.



T BONAVVENTURE, who sees so clearly that theology has an object of its own—‘the things we have to believe, when considered as such, pass into the class of things that can be grasped by the mind, and this because we now look at them from a second point of view’ (I Sent. proem. q. 1.)—does not for all that think it anything but an instrument or stage in the movement towards Love. He states its aim like this: ‘Revelation turns us towards the affections’. (loc. cit. q. 3, a. 1.) Albert the Great holds the same opinion: ‘Knowledge of truth is not sought through the intellect alone but through the affections and substance; hence it is not intellective but effective, for the intellect is directed towards the affections as towards its end’. (I Sent. d. 1, a. 4, ad 2m.)

This text lays bare the heart of the matter: the intellect is subordinate to the *affectus*. Cognitive activity, especially at the supernatural level, does not represent something autonomous, something with value in itself. To use Aristotelian terms, we have in theology not a speculative science but a practical one. This point of view St Thomas consistently rejected from the first, thereby establishing the autonomy of theology, since a speculative science has its own end within itself. (cf. I Sent. prol. q. 1, a. 3, qa. 1a.)

First of all, what in his eyes is theological knowledge as compared with mystical knowledge, the ‘wisdom of the saints’? He explains in the very first question of the *Summa*. Theology is the human mode and the wisdom of the saints the divine mode in which knowledge is exercised in the supernatural life. It will be remembered that it is precisely this double modality in our supernatural life, together with the virtues, which justifies the existence of the gifts in us. Theology corresponds to the intellectual virtues of wisdom and knowledge, the wisdom of the saints to the gift of the Holy Ghost. (Ia, q. 1, art. 6, ad 3m; IIa-IIae, q. 45, art. 1, ad 2m.) ‘A man may judge in one way by inclination . . . in another way by knowledge, just as a man learned in moral science might be able to judge rightly about virtuous acts, though he had not the virtue. The first manner of judging divine things belongs to that wisdom which is set down among the gifts of the Holy Ghost. . . . The second manner of judging belongs to this doctrine, which is acquired by study, though its principles are obtained by revelation.’

The human mode of knowing is science, and science as Aristotle defines and describes it tends to know a being. It does this the moment the essential principles are seen at the subject's *raison d'être*. Thus science assumes principles without having to prove them, and by means of them it shows the truth of other propositions. To St Thomas's mind, all theology has to do is to exercise such an activity on the data supplied by faith.

Speculative theology is a work produced by the reason and the understanding. The authorities it refers to do not form part of its work, they precede it; for the end of theology is not to prove the existence of certain things but to get through to their essence. St Thomas has perhaps nowhere better expressed it than in the *Quodlibetal Question* IV, article 18: 'An explanation in the schools aims not at repulsing error but at instructing the hearers, that they may reach an understanding of the truth being treated; and so it must be based on arguments going to the very roots of the truth and teaching *how* what is affirmed is true: otherwise, if the master treats the question simply by quoting authorities, the pupil will certainly know that it is as he says but will not acquire any science or understanding and will go away with nothing in his head.'

Broadly speaking, the task of theology can be described like this: For its formal object it has God in his godhead, reached by a supernatural habitus, faith. In order to get through to this object by its natural mode, the mode of reason, it has to distinguish two groups of truths in the object: immediate truths, improved and received from a superior science (Ia, p. 1, art. 2), which is God's, and mediate ones. The first are the articles of faith. The theologian has to deepen his grasp of these and elaborate them scientifically; he will then link the second group of truths to them by causal connections. Thus theology has not so much to find new predicates as to discover in the immediate ones (whether objectively immediate or whether only received as such) the justification of others, which belong to the revealed subject only by virtue of these. The formal element in theology is the 'light of virtual revelation; i.e., theology knows all the truths constituting its proper object, as being scientifically explained by some truth that is in the formal sense of the term revealed. It matters little that the truth seen in relation to a formally revealed truth should itself be formally revealed. The formal motive, then, of our assent to the truths of theology, whether these are formally revealed or not, is always human discursive thought, which is what discovers and manifests these connections'.¹

¹ Gagnebet, *La Nature de la Théologie Spéculative* (Revue Thomiste, 1938, p. 239.)

Does this solve the problem of the autonomy of theology? Yes, if theology is a kind of knowledge that bears its own end within itself. The thomist conception of knowledge, integrating, as it does, both platonism and aristotelianism when set in a perspective of wisdom, enables us to say that it does solve the problem. Every being is perfect in so far as it is what it is, but being what it is forces it not to be what others are. To the extent to which it lacks what others are, it falls short of perfection pure and simple. Knowledge is a remedy for this limitation, for through knowledge we become what others are. It thus becomes possible for the perfection of the whole universe to be in a single thing. (*De Ver.* q. 2, art. 2). The more one knows the more perfect one is, because the more one knows the more one is. The knowledge of God, which gives us *the* Being itself, therefore represents a supreme achievement for the creature capable of knowing. Hence such an operation does bear its own end within itself.

Is theology prevented by its mode from claiming this autonomy and the title of speculative? Not in the least; for after all, the mode of procedure—man's discursive thought or the angel's intuition—is of small importance, provided it leads to possession of the Being known in the inner word: 'the known in the knower'. (*Cf.* Ia-IIae, q. 5, art. 1, ad 1m.) What matters is the end, and the end of theology is to know God in himself and—of course by the mode proper to the human mind—to become ever more and more the God whose very essence has been made accessible to us by faith. The end once fixed, it can be granted that there will be imperfections in the realisation of it, gaps in the result. These are implied in the essential dualism of all supernatural life in this world: the human mode for touching God in himself. 'The fact that some happen to doubt about the articles of faith is not due to the uncertain nature of the truths, but to the weakness of human intelligence.' But St Thomas vigorously concludes: 'Yet the slenderest knowledge that may be obtained of the highest things is more desirable than the most certain knowledge obtained of lesser things.' (Ia, q. 1, art. 5, ad 1m.)

We have established the autonomy of theology, but it will be objected that for all that, mysticism remains superior as knowledge and hence theology remains directed towards mysticism. We must answer first of all that the autonomy of theology does not exclude more perfect kinds of knowledge but justifies theology in being its own end. The two kinds of knowledge may be superimposed, may help and confirm each other; they nevertheless each remain autonomous. The mode of the one is not the mode of the other: *modus humanus, modus divinus*. Hence the higher one does not deprive

the lower of its *raison d'être*. Valuable evidence of this can be found in St Thomas's last words. We know that after an ecstasy the saint said: 'The end of my writing has come, for such truths have been revealed to me that what I have written and taught seems to me very slight'. But another day, when referring to this incident, he let it be clearly understood that the vision had not said the last word on the subject, or rather that it did not operate at the level of his theological labours. He was going to die, he said, after this vision, but if he had gone on living he 'could have made greater progress in science and been of greater use to others through science'. The gift of wisdom had reached such a point in him that it left him no esteem for anything he might write; and yet, if he went on working 'at science', he still had some progress to make in science.² The fundamental reason for all this comes from the fact that for the perfection of the whole the perfection of the parts is required. That is why Christ, who was perfectly human, besides enjoying the vision of God also had infused science and acquired science, and why in the angels and the blessed there is a distinction between 'morning' and 'evening' knowledge.

But that is not all. On the one hand theology has a relative superiority over mysticism in this life; on the other, to call it autonomous does not mean that it is a stranger to mysticism. If it is not a mere instrument for use in the search made by mysticism, it can still serve it, because supernatural life depends on it: it belongs to wisdom to be speculative and it is practical by way of overflow. This was the way in which St Thomas carried out, and to the full, the programme he assigned to his order: 'To hand on to others things seen in contemplation'. *Contemplata aliis tradere.* (IIa-IIae, q. 188, art. 6.)

We have seen that the place of theology is at the level of the human mode of our supernatural life. Now it is according to this human mode that Christian life usually develops. Divine grace touches the soul at all times, but it depends on God's good pleasure that the influence of these touches should become prominent. This is not miraculous, for it is in accordance with the laws of development of the soul, but it is rare, because the soul does not often reach the highest point of its capacity. Then again, mystical knowledge is essentially experimental and affective; it is achieved according to the divine mode and so is inexpressible. From these few remarks it can be deduced that mystical knowledge represents an exceptional state, that it will be strongly marked by the individual

² Cf. William de Tocco, ed Prümer, 63.

event it represents, and that it cannot be given an exact expression for the benefit of other people. It will be enough, I think, to read any mystic, to see that this is the case.

Theology suffers from none of these disadvantages. Doubtless it does not go so deep, but its fruit is objectively surer. As it does not depend on an experience it can constantly check its own progress; as it develops according to the laws of human growth it does not depend on the free intervention of God; as it works with human concepts it is essentially capable of expression. If, then, in the realm of the supernatural, wisdom remains the work 'of greatest perfection, sublimity, usefulness and delight', the man who wants to give himself to its pursuit must walk by the human road of science of the object of faith. And as the man of wisdom not only contemplates but diffuses his contemplation, he will tell other men about it, and he will be able to tell them about it because he has first thought about it in a mode which is theirs. Thus St Thomas, the theologian *par excellence*, could apply to himself those words in which St Hilary says: 'I acknowledge that I owe my life's chief occupation to God, so that every word and every thought of mine may speak of him'. (*Contra Gentes*, 1, c. 2.) The work that was the outcome of that occupation is eminently social because it meets the needs of all minds in quest of truth. The Church has seen her way to make it her own and, with a due sense of proportion, to proclaim the science of St Thomas the theological science *par excellence*.

But St Thomas also insists that the science of theology makes us more worthy of God's love because more in conformity with him and because it is by means of it that we have access to immortality. To understand this properly, we must remember that the primacy of the understanding does not exclude love. All that we mean is that we do not know in order to love but love because we know. If contemplation starts from love, which urges the acquisition of knowledge, it ends in love because it knows better. (IIa-IIae, q. 180, art. 1.) Doubtless it is possible to have a great deal of love without a great deal of knowledge, especially at the supernatural level. Yet if it is the knowledge of the just and is conducted simply with a desire for the Truth (here we see how important it is for a theologian to be a saint), it will normally create more love. Thus it is only to be expected that the way St Thomas points out should reveal a royal road of the Christian life or, more precisely, of a Christian life out to possess the most perfect gift of God. Study is favourable to contemplation because it gives light to the understanding and provides it with its object. It will ward off the errors that are so quick to creep into a life of contemplation. It will make teaching

and preaching possible. (IIa-IIae, q. 188, art. 5.)

Thus a current of spirituality has developed, bearing the impress of science and, it could be said, of order. There is no absolute but the end and the end is God. There is nothing so lovable as he and nothing has any value save with reference to him. Affections, austerities, good works and everything else must have their limits; the incarnation itself is not an absolute but a means directed towards the restoration of a troubled order. Everything returns to God after coming out from him and it all returns through him, for nothing can act without him, especially at the level of the supernatural. Creation started from a loving knowledge, and through the minds of creatures—angels and men—it returns to a knowledge that will flower in love. (*Cf. Contra Gentes I, c. 1.*) And because the life of grace in this world is a beginning of eternal life, the knowledge belonging to it begins the beatific vision in us, in that by faith, faith developed in theology and, if God wills it, faith made perfect in mystical wisdom, it unites us to the First Truth, the source and end of all things. (*Cf. in Boet. de Trin.*)

The man who mapped out this course was the first to follow it. At fifty he was as chaste as a child of five, he never gave way to vainglory, he used to talk familiarly with Christ and obtain from God the favours he wanted. In the end he saw things that cannot be revealed and was so moved by them that he had nothing to keep him on earth any longer; he was ripe for heaven: he was a saint.



LE PROCES DE DIEU. By A. Bessières, S.J. (Editions Spes; 150 frs.)

The problem of evil and suffering—‘How could a loving Providence allow it?’ The old problem is discussed, all through the catalogue of evil, in terms of contemporary thought and in lively and readable dialogue. Père Bessières has a rare and intelligent sympathy with the perplexity of the humanitarian sceptic. If the book reaches a public beyond the ‘magic circle of the converted’ it might well help to convince some types of enlightened rationalist of the reasonableness of faith.

S. M. J.

IGNATIAN SPIRITUALITY AS A BASIS FOR CONTEMPLATIVE LIFE

BY

A RELIGIOUS OF THE CENACLE

HE following ideas are thrown out in the hope that they may be useful to those who are attracted to the contemplative life, and who are looking for some kind of groundwork or training for it, either 'in' or 'out' of religious life.

Ideas of apprenticeship—beginning at the beginning to master the first principles of a subject—are foreign to modern thought, but are nevertheless indispensable to the life of the spirit.

Throughout the centuries, solitude and corporal austerities have always gone hand in hand with the contemplative life. Physical solitude is, however, an impossibility for many, and is, in any case, only a means to acquire the necessary solitude of heart—the precursor of contemplation,¹ while corporal austerities do not cover the whole field of asceticism, and may leave untouched the riot of confusion and disorder within the soul itself. Something more inclusive and positive in the way of preparation and training would seem to be needed to counteract the modern indiscipline of emotion and thought with its curious disdain of the 'grammar' of spirituality.

The Ignatian way is, of course, only one among many ways of wearing down the 'old man' and of curbing the tendency to self-centredness which is the curse of humanity since the fall. But it appears to be singularly well adapted to open the eyes of the neophyte to that spiritual egoism, the great obstacle to the contemplative life, which is God-centred life *par excellence*.

There is a noticeable tendency to overdo such words as 'balance' and 'integration', yet Ignatian spirituality does aim at restoring the poise of the faculties and works at producing a 'complete' personality, capable of distinguished service for Christ in an unreflecting world.

The first step towards the recovery—for since the fall it is always a *recovery* of wholeness and sanity—is to make, not read, the famous *Spiritual Exercises*.

¹ The word 'contemplation' has been used in the strict and classical sense of the word, e.g., as employed by St John of the Cross, and not in the more limited Ignatian sense.

First, the intellect is shown the foundation truths which though fundamental are so little stressed in other forms of spirituality.

The End for which man was created: God.

The means for attaining that end.

The conforming of one's personal life in harmony with the end. Having captured the assent of the intellect, the Exercises proceed to put higher and higher motives before the will, enabling it to choose, with the help of divine grace, the best means to be taken for this particular person to attain his or her end.

A word might here be said about discursive meditation, because unfortunately the whole Ignatian system has been identified with it to the exclusion of other parts. In his meditations Ignatius certainly provides plenty of food for the mind to enable it to 'think' about God, but only in order that the soul may, arrested by some thought made luminous by the Holy Spirit, 'pause' and 'savour the matter internally and not pass on until satisfied'. It is that 'pause' which is the junction between discursive meditation and contemplation. Ignatius preludes each meditation with a direction too often ignored: 'Ask', he says, 'for what you *want!*' Here it will be 'the grace of compunction', and other 'spiritual joy', etc., but always with the accent on the 'wanting', which, as it increases and intensifies desire, leads on to that formless condition of 'wanting God' which is the habitual state of contemplative prayer.

Emerging from the Exercises the work of conquering oneself and ordering one's life anew achieves little by little the tranquillity of order that predisposes the soul for interior prayer. '*My house being now at rest*', says St John of the Cross, '*in anxious love went I forth*', which is the true beginning of the prayer of obscure faith.

A salient point of Ignatian spirituality is obedience. Saint Ignatius greatly desired that each member of his Society should excel in it. Now the essence of supernatural obedience is faith. To see God and bow to his will in the persons and orders of Superiors is the open sesame to that intense and habitual preoccupation with the will of God which is God himself and is the hallmark of the true contemplative.

Another link in the chain is faithful perseverance in the rudiments of prayer. When prayer is difficult, remain five minutes longer, when it is easy, leave five minutes sooner, is useful discipline and prepares the soul to endure and persevere through the intolerable tediousness of the first stages of contemplation. Many turn back at this moment and become 'contemplatives manquées'.

The practice of the 'Particular Examen', too, has its bearing on contemplation, not only through the humbling experience of struggle

and constant failure over some tiny point of perfection, but also when one is occupied in labouring to correct some obstinate external defect, one is less likely to become interested in one's own state of prayer. It is the occupation with something objectively useful that is valuable, for God often chooses that time to infuse grace unknowingly into the soul and mould it to saintliness.

The art of contemplation lies in combining great esteem for prayer—judging it to be the essential of one's vocation—with a certain distaste for an undue interest in its mechanism. Directly the soul knows it is praying and stops to examine the fact, it ceases to pray.

Finally, 'training' for a life of contemplation never entirely ceases, because the soul has always need of *some* framework and it is not wise, as Fr Steuart says, 'to tear down the staircase because one has arrived at the top of the stairs'. On the other hand, according to Père Lallemant, 'we shall never make much progress in virtue or entirely rid ourselves of weaknesses and imperfections without contemplation—but with it we shall effect more, both for ourselves and others, in a month, than without it we should accomplish in ten years'.

The habit of contemplative prayer unifies little by little the whole personality, and the senses hitherto so difficult to order become deadened and finally submerged as in a sea.

It is in the transition from one kind of prayer to another that so many turn back; and so the above suggestions may help the soul to tide over the bad moment and establish itself in peace.



RELIGIEUX ET RELIGIEUSES. By J. Creusen, S.J. (L'Edition Universelle; Desclée de Brouwer; 135 Belgian francs.)

This is the sixth and revised edition of a most useful summary of the Church's law concerning religious. It comprises 320 large and well-stocked pages. It has already been translated into English, Dutch and Spanish and must be an indispensable handbook for anyone having the care of religious. Although brought up to date with reference to all the latest decrees of Rome, the author has not included the legislation regarding Secular Institutes as their members are not technically religious in the canonical sense of the term.

C.P.

PROLOGUE TO THE LONGER RULE

BY

ST BASIL THE GREAT

Translated by Dom John Higgens, Monk of Quarr.

[The authenticity of St Basil's Longer Rule (*Regulae fusius tractatae*) need not be questioned; both external and internal evidence are strong in its support. It consists of 'Conferences' given to his monks, probably, though not quite certainly, between 363 and 365, when he was living a monastic life in Pontus. The text here followed is that of the Maurist edition, edited by Dom Julien Garnier, and reprinted at Paris, 1839; t. ii. pars i, pp. 457-463. It is reproduced in Migne's *Patrologia Graeca*, t. xxxi, col. 889-901.

—J.H.]

WE have come together, by the grace of God, in the name of our Lord Jesus Christ, we who have set before us one and the same end of religious life. And it is plain that you on your part are longing to learn something of that which concerns salvation. I therefore for my part am bound to declare God's righteous acts, since night and day there runs in my mind what the Apostle says: 'For three years by night and day I did not cease to admonish every one of you with tears' (Acts 20, 31). Since also the present time is very favourable, and this place provides quiet and complete freedom from the tumults without, let us unite our prayers, that while we give to our fellow-servants their measure of corn in season, you, like good ground, receiving the word, may, as Scripture says (Matt. 13, 23), yield a hundred-fold a perfect fruit in righteousness. So then, I beseech you, by the charity of our Lord Jesus Christ, who gave himself for our sins, now at least let us begin to consider our souls, to lament the vanity of our former life, and strive for the things to come, to the glory of God and of his Christ and of the adorable and holy Spirit. Let us not continue in our present carelessness and relaxation, for ever through our negligence letting the present slip by, and putting off the beginning of good works 'until tomorrow—until some other other day!' If he who demands our souls back again shall find us unprepared with good works, we shall be turned away from the joy of the bridechamber, we shall weep for our unprofitable and foolish deeds, lamenting then the wasted days of our former life, when regrets no longer profit us. 'Now is the acceptable time', says the Apostle, 'now is the day of salvation' (2 Cor. 6, 2). This is the season of repentance, that of

reward; this of labour, that of recompense; this of endurance, that of consolation. Now, God is the help of those who turn from their evil way; then, he is the examiner, terrible and not to be deceived, of the actions, words and thoughts of man. Now we benefit by his long-suffering, then we shall know his righteous judgment, when we shall rise again, some to eternal punishment, some to eternal life, and every one will be repaid according to his deeds. How long do we delay obedience to Christ, who has called us to his heavenly kingdom? Shall we never come to our senses? never be recalled from our habitual ways to the discipline of the Gospel? Are we never to set before our eyes that fearful and manifest day of the Lord?—when the kingdom of heaven will welcome those who by their good deeds draw near to our Lord's right hand, but the hell of fire and eternal darkness will cover those who, for lack of good works, are put away upon the left; 'there', he says, 'will be weeping and gnashing of teeth' (Matt. 25, 30).

2. But as for us, we say we desire the kingdom of heaven, yet take no thought for the means to attain it; why, though having suffered no hardship for the sake of our Lord's command, yet, in the vanity of our mind, we look to gain the same rewards as those who even unto death have resisted sin. Who that at seed-time sat at home or slept, fills his bosom with sheaves when harvest comes? Who gathers grapes from a vineyard he did not plant or tend? Whose the labour, theirs the fruit; rewards and crowns are for the conquerors. Who is ever crowned, who does not even strip to meet his opponent?—since we must not only conquer, but 'have striven lawfully', as the Apostle tells us (2 Tim. 2, 5). While this means that we must not neglect even the least commandment, it means also that we must carry out each one in the way laid down for us. For it was said, 'Blessed is that servant whom his lord, when he comes, shall find' not, doing as it may chance, but, 'so doing' (Luke 12, 43). And, 'If thou hast rightly offered, but not rightly divided, thou hast sinned' (Gen. 4, 7, *Septuagint*). But we, when we consider ourselves to have fulfilled some one of the commandments (I would not say 'we have in fact fulfilled', since they all so hold together, according to the sound sense of Scripture, that if one is broken, all the rest must needs be broken also); we, I say, do not then expect God's anger on account of those left undone, but apparently look for the rewards of virtue. He who keeps back a mere one or two of the talents entrusted to him, though he repays the rest, is not reckoned an honest man for repaying the greater part, but is accused of dishonesty and avarice for embezzling the smaller sum. Why call it embezzling? Because he who is entrusted

with a single talent, though he returns it whole and untouched, is condemned because he has made no profit of the gift. One who for ten years has honoured his father, and at length deals him a single blow, is not honoured as a well-doer, but is convicted as one who has struck his father. 'Go, make disciples of all nations', says our Lord, 'teaching them' not, to observe some things and neglect others, but 'to observe all things whatsoever I have commanded you' (Matt. 28, 19-20). And accordingly the Apostle writes, 'Giving no offence in anything, that the ministry may not be blamed; but in everything commanding ourselves as ministers of God' (2 Cor. 6, 3-4). For if 'all things' had not been necessary to our salvation, then not all the commandments would have been written, and it would not have been declared that they all must of necessity be kept. What will the rest of my good deeds profit me, if for having called my brother a fool, I am sentenced to hell? What help is it to be free as regards the majority if I am reduced to slavery by one? For 'he who commits sin', he says, 'is the slave of sin' (John 8, 34). And what advantage is it to be untouched by many passions, if the body is defiled by one?

3. 'Well, then', someone objects, 'for the great mass of Christians who do not keep all the commandments, is there no object in their keeping any?' Here it is well to remember St Peter, who after so many good deeds and so many blessings, for one thing only heard it said to him, 'If I wash thee not, thou hast no part with me' (John 13, 8). Yet I need not say, that this very matter had been no evidence of his indifference and contempt, but rather had signified honour and respect. Again, someone will surely object that it is written, 'Whoever calls on the name of the Lord shall be saved' (Joel 2, 32); that is, the simple calling on the name of the Lord is enough to save him. But this objector should listen to the Apostle, who says, 'How shall they call on him in whom they have not believed?' (Rom. 10, 14). But if thou believest, hear the words of our Lord: 'Not everyone that says to me, Lord, Lord, shall enter into the kingdom of heaven, but he that does the will of my Father in heaven' (Matt. 7, 21). For assuredly he who carries out our Lord's will, yet not doing it in the manner God requires, nor in a state of charity towards God, will have his pains for nothing; as our Lord Jesus Christ himself has said, 'They do it to be seen of men: verily I say to you, they receive their reward' (Matt. 6, 5). From this the Apostle Paul had learnt to say, 'Even if I give all my goods to feed the poor, and if I deliver my body to be burned, and have not charity, it profits me nothing' (1 Cor. 13, 3). And as regards this inexorable necessity of obedience, I distinguish in

general the three following states of mind. For either we avoid evil from fear of punishment, and are in the condition of slaves; or we are seeking to gain a reward, and we carry out the commandments for our own profit, and then are no better than hirelings; or it is for virtue's own sake, and out of charity towards him who gave us the law, being glad that we are held worthy to serve a God who is so glorious and so good, and then we are in the condition of sons. Not even he, then, who fulfils the commandments because he is afraid, he who has always in view the punishment due to negligence, will merely carry out certain orders and disregard the remainder. On the contrary, he will consider the punishment of every disobedience alike as something to be feared. And for this reason that man is accounted blessed 'who has a reverent dread of all things' (Prov. 28, 14); he stands firm in the truth, since he is able to say, 'I had the Lord always before my eyes; for he is at my right hand that I may not be moved' (Ps. 15 (16), 8); such a man will not choose to make light of any part of his duty. And also, 'Blessed is the man that fears the Lord' (Ps. 111 (112), 1). Why is this? because 'he shall take great delight in his commandments' (id.). So it is not the fearful who will neglect any of the commandments, or fulfil them carelessly. But neither will the hireling want to transgress anything he is ordered. Is he going to get his wages for working in the vineyard, if he has not carried out all that was agreed upon? For if he leaves out anything at all of what is necessary, he renders the vineyard valueless to its owner. And besides, who will pay the culprit a reward for his damage? In the third place there was service done out of charity. Surely no son who aims to please his father will want to delight him in great matters and grieve him in trifles; and all the more, if he remembers the saying of the Apostle: 'And grieve not the holy Spirit of God, in whom you are sealed' (Ephes. 4, 30).

4. So then, as regards those who neglect the greater part of the commandments, to what class do they think they should be assigned? —they neither serve God as Father, nor obey him as one who promises great things, nor submit to him as Master. 'For if I am Father', he says, 'where is the honour that is mine? And if I am Lord, where is the fear that is my due?' (Mal. 1, 6). Because 'he that fears the Lord, will take great delight in his commandments' (Ps. 111 (112), 1). But, 'through transgression of the law', he says, 'thou dost dishonour God' (Rom. 2, 23). If, therefore, we prefer the pursuit of pleasure to the following of God's commands, we must not promise ourselves the life of the blessed, or fellow-citizenship with the saints, or feasting with angels in the sight of Christ.

To fancy such things indeed shows a childish mind. How am I to share Job's company, when I do not accept with thanksgiving even the least affliction? or David's, when I do not treat my enemy with forbearance? Daniel's, when I do not seek God with unceasing abstinence and diligent prayer? that of any of the saints, when I do not walk in their steps? Surely no judge of the games would be so undiscerning as to award crowns alike to the winner and to him who has not so much as competed for a prize. No commander would summon to share equally in the spoils the conquerors and those who were not even seen in the fight. God is good, but also is just; and one who is just gives every man his due: as the Scripture says, 'Do good, O Lord, to those that are good, and to the upright of heart; but to those who turn aside into crooked ways (*lit. snares*), the Lord will lead them away with the workers of iniquity' (Ps. 124 (125) 4-5). He is merciful, but he is a judge as well. For the Lord, says the psalmist, 'loves mercy and judgment' (Ps. 32 (33), 5). And so he declares, 'of mercy and judgment I will sing to thee, O Lord' (Ps. 100 (101), 1). We know who are those that receive mercy for 'Blessed', says he, 'are the merciful, for they shall obtain mercy' (Matt. 5, 7). You observe with what judgment he employs mercy; neither showing mercy without judgment, nor passing judgment without mercy. For 'the Lord is merciful and just' (Ps. 114 (115), 5). We must not be only half acquainted with God, nor make his benevolence an excuse for our negligence. His thunders, his lightning-strokes, are for this: that men may not despise his goodness. He who makes the sun to rise, also condemns a man to blindness; he who gives the shower, rains down fire as well. The former is evidence of his kindness, the latter of his severity. Let us either love him for the one, or fear him for the other; lest it be said to us, 'Dost thou despise the riches of his kindness, and forbearance, and long-suffering; not knowing that the kindness of God is leading thee to repentance? But according to thy hardness and impenitent heart, thou dost lay up for thyself wrath in the day of wrath' (Rom. 2, 4-5).

Salvation, therefore, is impossible for those who fail to do the works which God commands; while the least indifference to what has been ordained is perilous (for it would be wonderful presumption in us to sit in judgment on the lawgiver, approving some of his laws and rejecting others). Come, then; we are the champions of godliness; we prize this life of quiet and freedom from affairs as our aid in keeping the precepts of the Gospel; come, let us take thought and counsel together how not one of the commandments may escape us. For if 'the man of God must be perfect' (2 Tim. 3, 17)—as Scripture says and as the teaching already given has made clear—

it is most necessary that, by keeping every commandment, he should be made whole and complete 'to the measure of the stature of the fulness of Christ' (Ephes. 4, 13); since, according to divine law, a mutilated offering, even though it was clean, was unacceptable to God. Therefore, if one of us thinks he falls short in any matter, let him put it forward for the rest to examine. For a hidden thing is more readily brought to light when looked for carefully by many; since God, I need hardly say, grants us, as our Lord Jesus Christ has promised, to find what we seek, through the instruction and prompting of the Holy Ghost. So then, just as 'necessity is laid upon me, and woe is me if I preach not the Gospel' (1 Cor. 9, 16), so you for your part run an equal risk if you are inactive in the search, or slack and remiss in keeping what is delivered and in fulfilling it in deed. That is why our Lord has said, 'The word which I have spoken, it shall judge him in the last day' (John 12, 48); and, 'The servant who knew not his master's will, and did things worthy of stripes, shall be beaten with few stripes; but he that knew his will, and neither did it, nor made ready to obey, shall be beaten with many stripes' (Luke 12, 47, 48). Let us therefore pray: for me, that my stewardship of the word may be blameless; and for you, that this teaching may bear fruit. And since we know that the words of inspired Scripture will stand to confront us at Christ's judgment-seat—for he says, 'I will reprove thee and set thy sins before thy face' (Ps. 49 (50), 21)—so let us give vigilant heed to what is said, and heartily set ourselves to carry out God's teachings; because we do not know on what day or at what hour our Lord will come.



THE MASS: A STUDY OF THE ROMAN LITURGY. By Adrian Fortescue.
(Longmans; 8s.6d.; paper bound, 5s.)

The second edition of this invaluable work appeared as far back as 1913. This is the ninth impression, and it is proof of the author's profound knowledge of the history of the liturgy that it can still stand on its own without any urgent need of revision or of being brought up to date. The book has no rival as a standard and popular study of the growth of the Roman Mass.

C.P.

STRENGTH AGAINST TEMPTATIONS

(PART II)

BY

WILLIAM FLETE

translated by

WALTER HILTON*



SAINT AUSTIN says, then are holy men most speedfully heard of God, when he gives them not that that they covet (but after that he knows the best for them). God gives unto some men sweetness of devotion in the beginning of their turning for to (draw them out from the love of worldly things) and for to make them sad and stable in his love. Which sweetness afterward he withdraws that they should get them more meed and higher to be crowned (in the bliss of heaven). For since virtues, as says the philosopher, stands in that thing that a man may not come to (without strength and hardness), therefore that this is most hard to get is most of virtue when it is gotten. [But to be stable and lasting in the love of God and soothfast belief, in time of temptation and withdrawing of all actual and sensible devotion, is more hard than it is when a man feels sweetness and devotion and therefore it is more needful.] This betokeneth our Lord when he said to St Peter thus: '*Cum autem esses iunior cingebas te et ambulabas ubi volebas, cum autem senius extendes manus tuas et alius cinget te et ducet te quo tu non vis* (John 21, 18). That is to say 'When thou wast young thou girded thyself and yode whither thyself list; but when thou waxest old, another shall gird thee and lead thee whither thou wilt not'. Yea for right as small children are first nourished and brought forth with sweet milk [and dancing and playing to the time that they be able to eat sad meats as men do, and do strong deeds], right so our Lord nourishes some men and women first with milk of sweetness and devotion and afterwards he makes them strong and perfect through sad meats of (temptation) and tribulation.

It is sweet and delectable for to follow Jesu with mirth and joy of heart and peacefulness and in soothness of soul, but it is full hard and full high perfection to follow our Lord without any comfort or ease of heart, and with continual impugnation of his mind and of his faith. It was sweet and delectable to Saint Peter for to be with Jesus in the mount of Thabor, in his joyful transfiguration,

* Note. The passages in brackets are proper to Hilton.

when he said to Jesus: '*Bonum est nos his esse*' (Mtt. 17, 4), that is to say, 'it is good for us to be here'. But it was full hard and full fearful to him to be with Christ in his passion and his persecution, (that was so hard and so fell¹), in so mickle (that he denied him) and said he knew him not. And yet nevertheless he, that for the ferdness² of a little woman's voice denied Christ in his passion, afterwards he was made so strong (and so mighty) through the Holy Ghost, that he acknowledged our Lord before kings and princes unto the death. And for that this manner of passion comes oft of a man's own complexion, therefore whoso is thus tempted, it is good that he be ware, that he eschew that he be not mickle by him ane³, and that he ensearch not nothing, (nor discuss ever deeply through curiosity or subtilty of his thought, nor that he lean not on his own wit, nor presume over mickle of his own feelings, but that he meekly) fall to and follow the counsel and comforting of wise and discreet men, showing (and opening) to them his temptations and (his stirrings). (And this is both heleful and speedful to him) for holy writ says thus: '*Vae soli quae cum ceciderit non habet sublevantem se*' (Eccles. 4, 10). (That is to say: 'woe is to him that is alone living,⁴ only in his own wit and his own feeling', for when he falls from grace through pride he has no lifter nor holder-up through ghostly comfort and counsel). And for as mickle as a man is thus travailed (and tarried), he is heavy and fearful both of his own complexion and of his temptation, but he shall make mirth and joy violently of force, if that he may no better do, through lifting up of his own heart. And ever the more that he is put down to sorrow and dread, the more shall he stir himself to mirth and gladness; for holy writ tells that the apostles went joying from the council of the Jews, for that they were worthy to suffer disease for the name of Jesus, as it is written thus: '*Ibant apostoli gaudentes a conspectu consilii quoniam digni habiti sunt pro nomine Jesu contumeliam pati*'. And therefore if a man sogates⁵ as I have said be tempted, although he feel a little or none of ghostly comfort, look that he suffer it meekly for great meed of his soul and that he take in the meantime honest and lawful bodily comfort, so that he fall not in to over mickle heaviness (or despair), or mistrust, for such (manner of bodily solace) is not because of vanity done, or lust, but it is done because of profit and covering⁶ of man's hele.

For the fiend oft times transfigureth himself unseeable into an angel of light, stirring forth vices under likeness of virtues and

¹ cruel
⁴ 'lyuand'

² for his fear of
⁵ in this way

³ by himself alone
⁶ recovering

concealing errors under colour of soothfastness, evermore waiting how he might overcome a devout soul. For some, he brings to a man's thought, in time of God's service, mind of his sins and says that him needs to ransack his conscience and for to shrive him, and puts in his mind such other thoughts, and so under colour of holiness and virtue, he troubles and draws away his mind from that that he should say and think on; for it is written: '*Omnia tempus habent*', that is, all things have times. But soothly a sovereign and assayed medicine and a remedy for to put away such fantasies and vain imaginations and for to destroy ghostly temptation in time of debtful⁷ praying, is this: that a man on no wise, as far forth as he may, give (no listening nor beholding) nor take no tent to them.

⁸Sometimes also the fiend brings to the mind of a body their old done sins, which he has before time done away through true confession and pure conscience, and makes him believe that they are not forgiven him; or else he brings him in doubt whether they be forgiven him or not, (which he knew before soothfastly), and that does the enemy through a blinding and a withdrawing of the mind of his shrift made before or of other good deeds, smiting sharply his mind, with dread of weakness of heart. The wicked enemy means not through this bringing to mind, for to cleanse the soul from sin, through confession, but that the soul should through such falseness be troubled and (tarried and stirred) from peace and stableness of heart, (or else to bring him to despair), for he is a spirit of pestilence, and over all things he hates peace and quiet of heart, coveting overmore and desiring bitterness and troubling. To whose suggestion in this case thou shalt warily again stand on this wise. When thou feelest thus thy conscience troubled and tarried for such manner of confession of thy sins, (which thou knowest well thou hast been shiven of before time, and taken and done penance for them), (which⁹ conscience is stirred by temptation and tarrying of thy enemy), make thou dissimulation and feigning warily (as if thou heedest¹⁰ not thereof and leave off as soon as thou mayest) and flee away (and follow it not in deed), though thy false conscience again-say thee. For confession of sin, if it be profitable and needful to every man when true conscience and heleful compunction stirs it, nevertheless it is unprofitable and unspeedful when it is stirred by

⁷ obligatory times of prayer

⁸ Compare following section with *Scale II*, ch. 22 (p. 312 sq.) and 11, ch. 11 (p. 265) and *Scale I*, ch. 37 and 38, Underhill edition.

⁹ This state of conscience

¹⁰ text 'rogte nought'

false opinion or doubting and bitter and fearful in-sending of the fiend.

But thou shalt understand that this manner¹¹ of confession is not left for contempt or despite of the sacrament of confession and the ordinance of Holy Kirk but for a cautel¹² and a wareness of eschewing temptation of the fiend. For all things is well done that is done with a good intent, though it seem not so sometime in the sight of men. For only intent and cause makes ever each thing for to be meedful or unspeedful. This is the teaching of our Lord Jesus Christ, when the fiend tempted him and set him on the pinnacle of the temple, and bade him if he were God's son that he should cast himself to the ground. Nevertheless he did not (at once as the fiend bade him), but he came down (easily) by the graces of discretion declining wisely his deceits (and his temptations) giving us ensample that when the fiend stirs anything under colour of good (and holiness) we shall not at once bow to his bidding and fulfil his suggestions, but we shall helefully by way of discretion aginstand them.

Also the wicked spirit of errors sometime umbelaps¹³ the mind with divers perplexities and doubts and wonderful and privy distractions and wandering of thought, making that thing to seem unlawful and great sin, which is lawful and no sin, and says that is deadly sin which is but venial and (so continually that him thinks he is never shiven right) and over that more undiscreetly troubles and travails his heart (through feardness, dreads and ugsomeness and brings to his mind fantasies of divers sins) only for to let him from good working¹⁴ and (profitable occupation) through such disease, and also to make him a false conscience, in so mickle that he sometime draws a man and gears¹⁵ him (more cleave) and lean to such falseness and feigned conscience, (stirred by such subtily and quaintise¹⁶ of the fiend), than for to consent to truth and be ruled by discretion. And this is a foul error and such a man needs by counsel and doom of a wise man (and a discreet), to put away all such false errors (and neither trow nor dread them nor follow them), but to follow soothfastness. And if he say that he may not put it away from him, he says not soothly thereof. For he may *will* to put it away from him, and if he *would* it were away, then *is* it put away (in effect, that it shall not defoul his soul) although the same

11 practice of confession

12 caution

13 surrounds, embraces. See similar phrase in *Scale II*, ch. 4: 'thou art so belapped with this image of sin', etc.

14 See *Scale I*, ch. 37: ugsomeness, horrors.

15 causes him more to cleave.

16 skill. O.F. *cointise*.

error dwell still in his inward feeling as it did before, if he will meekly assent and be buxom to wise men's teaching and counsel. This teacheth us the apostle saying: '*Nolite credere omni spiritu*' (1 John 4, 1), will ye not, he says, give credence and belief to every spirit, but prove first and assay by counsel (and discretion of wise men, which is the spirit of God and follow it and do after it, and look and seek by discretion whether it be one of the homely meneages¹⁷ of God, or it be the insending of the enemy, and thereafter work). And therefore discretion is alway needful to every each man, which discretion, as St Bernard says, is the upbearer of all other virtues. This discretion deems rightly betwixt good and ill, that a man be not deceived unwarily (nor receive no ill under colour of likeness of good) and therefore Saint Austin says in a book, *De spiritu et anima*, that some time a good spirit and some time a wicked takes to him man's spirit (and his thought) and it may not lightly be known of what spirit it is taken but only by that, that the good spirit touches us (and stirs us to good) and the wicked deceives us.

He beguiles men oft times in open good works (of kind as fasting, waking, praying, and such other) that if they once put their trust in them (that they are good and holy), then he leads them (through indiscretion or pride or hypocrisy) to his works and so are they turned in to sin.¹⁸ And so oft times he ravishes man's thought into hid and privy things, that it seems all one the spirit of him that suffers and the spirit of him that travails him. And therefore it seemeth that it were his own thought and a true conceit,¹⁹ which is brought in through wicked stirrings and deceit of the enemy. Therefore he shall not in this case trow his own wit, nor lean to his own feeling, but he shall meek himself and be buxom and obedient to soothfastness and discretion of wise men. For our old adversary the fiend is a false and wicked, treacherous deceiver of men's souls, and when he sees that he may not lead the soul into errors through wiles, nevertheless he enforces to cast it down by over mickle dread, showing to it false illusions and fearful and hideous thoughts and through injecting of venom of his wickedness, for to make it painful and bitter through unsufferable heaviness that it feels, to that intent, to make him cease and leave off his good purpose, that he has begun. And therefore him behoves on all wise, in as mickle, as frailty suffers, with help of grace againststand his deceivable suggestions and to suffer patiently and meekly the pain

¹⁷ members of the household

¹⁹ opinion

¹⁸ See *Scale I*, chs. 59 and 63.

and the bitterness infected in his fearful²⁰ thought.

Also the fiend when he sees that he may not overcome a man waking nor make him consent (to his wicked stirrings), he is aboutward in sleep to (thresh him) and disease him through divers (scourings of fear and ugsomeness of dreams) and fantasies. And therefore says St Gregory super illum Job: ‘*Terrebis me per somnia*’, he says the fiend when he sees that he may not overcome a man nor make him consent to sin waking, he fights with him more grievously (and more felly)²¹ sleeping. And that is suffered of the great goodness of God (and of his mercy), that will not suffer that the sleep of his (dear chosen darlings) be without fruit of ghostly meed. Ah (dear Lord Jesu), on how many wonderful wises is a chosen soul that only loves and dreads thee, cast hither and thither through divers temptations and smitten together and thrown together, through dread and fearfulness on every side. This bears witness (Holy Kirk) in an hymn saying, ‘*O tortuose serpens qui mille per meandros fraudes quas flexuosas agitas quieta corda*’, he says ‘Ah ah, thou burkill nidder,²² that through a thousand wiles feigns and troubles restful hearts’. ‘Yea, high²³ thy way and melt to nought, Christ is with us that has us bought. Thou wicked fiend without might, Christ’s cross thee damn and all thy might!’ Ah, ah, how merciful it is and how profitable, how charitable and how heleful for to comfortly strengthen and counsel and help a man that is thus-gates²⁴ travelled and pined, desolate and as it were forsaken and all left, as it were (in the hands of his enemy), and for to lead a man that on thus wise goes through the fire of temptation, out of the heat and burning tribulation, into a restful coldness and refreshing and comfort of the Holy Ghost. And yet, nevertheless, if he may not as soon get nor have this restful comfort and refreshing as he covets, he shall not therefore despair and if he forgo it long time (yea all his life time), he shall think that all this life is but a prison and a place of penance (and disease, and fully trust that that comfort and joy is profitable withdrawing from him here, and reserved and kept to him in the bliss that is endless.)²⁵

20 timid

21 cruelly

22 evil serpent

23 yea, go thy way

24 thus wise

25 The final Latin text is omitted. There follows here both in Bodl. 131 and the Latin Bodl. 43 a chapter from the pseudo-Benaventure *Stimulus Amoris* (Book III, ch. 2 in prt. Latin ed.), namely on the usefulness of temptations. This beautiful addition has been taken for Flete’s work in other MSS. where the addition is not marked as such. The translation in Bodl. 131 differs from Hilton’s version of the *Stimulus* (Vernon and other MSS.) and if made by him must have been made at another time.

FROM ST THOMAS'S COMMENTARY ON ST JOHN

'These things I have spoken to you, abiding with you. But the Paraclete, the Holy Ghost whom the Father will send in my name, he will teach you all things and bring all things to your mind, whatsoever I shall have said to you.'—John, 14, 26.

In this passage our Lord promises the disciples understanding of his teaching, through the Holy Spirit whom he is soon to give them, saying, 'But the Paraclete . . . will teach you all things'.

Three points are made about the Holy Spirit. Our Lord first describes the Spirit, secondly his mission, thirdly his effect. Our Lord further describes the Holy Spirit himself in many ways, as the Paraclete, a Spirit and Holy.

He is the Paraclete because he consoles us and particularly consoles us amidst the sorrows and trials of this world. 'Combats without: fears within' (II Cor. 7, 5). 'Who comforteth us in all our tribulation' (II Cor. 1, 4). This he effects because he is love and makes us love God and prize him above all: for the sake of whom we suffer insults with joy, according to the passage in Acts 5, 41: 'The Apostles went from the presence of the Council rejoicing that they were accounted worthy to suffer reproach for the name of Jesus.' 'Be glad and rejoice for your reward is very great in heaven' (Matt. 5, 12). Similarly he comforts us in our sorrow over past sins, about which is said in Matt. 5, 5, 'Blessed are they that mourn'. This he effects because he gives us hope of pardon. 'Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them' (John 20, 22-23). 'To comfort all that mourn: to appoint to the mourners of Sion' (Is. 61, 3).

He is a spirit since he moves our hearts to obey God. 'When he shall come as a violent stream which the spirit of the Lord driveth on' (Is. 59, 19). 'For whosoever are led by the Spirit of God, they are the Sons of God' (Rom. 8, 14).

He is holy, since he consecrates us to God; for all consecrated things are called holy. 'Know you not that your members are the temple of the Holy Ghost?' (I Cor. 6, 19). 'The stream of the river maketh the city of God joyful: the Most High hath sanctified his own tabernacle' (Ps. 45, 5).

* * * *

'And the life was the light of men. And the light shineth in darkness and the darkness did not comprehend it.'—John, 1, 4-5.

'And the life was the light of men.' This may be understood to

refer to the outpouring of the grace of Christ since through him we are enlightened. . . .

In the preceding passage the evangelist treats of the creation of all things by the Word. He goes on, here, to speak of the restoration of rational creatures effected by our Lord, saying: 'And the life'—of the Word—'was the light of men'—of all men, not of the Jews alone, since the Son of God came into the world to assume our flesh so that he might enlighten all men with grace and truth. 'For this was I born and for this came I into the world: that I should give testimony to the truth' (John, 18, 37). And again in John, 9, 5: 'As long as I am in the world I am the light of the world'. And therefore he does not say 'the light of the Jews', for although God was, at one time, known only in Judea, he became known to the whole world afterwards. 'Behold I have given thee to be the light of the Gentiles that thou mayst be my salvation even to the farthest part of the earth' (Is. 49, 6). Most fittingly does the Evangelist unite light and life, saying 'And the life was the light of men', showing thereby that these two, light namely, and life, came to us through our Lord. Life, by participation through grace, as we read further on, 'Grace and truth came by Jesus Christ' (John, 1, 17); light, in the knowledge of truth and wisdom.

The passage which continues 'the light shineth in darkness' can be explained in three ways, according to three ways of interpreting 'darkness'.

1. As some kind of trouble: for any kind of sadness and affliction of heart can be called a certain darkness, just as any kind of joy is light. 'When I sit in darkness, the Lord is my light' (Micah 7, 8), which means 'my joy and consolation'. Now the opinion of Origen referring to this is as follows: 'The light shineth in darkness' is taken to mean our Lord coming into the world and having a body possible but without sin ('in the likeness of sinful flesh', according to Romans 8, 3). The light in the flesh—that is the flesh of Christ—is said to be darkness in so far as our Lord had in himself the likeness of sinful flesh, as though to say: the Light, which is the Word of God, veiled in the darkness of the flesh, shone in the world. 'I will cover the sun with a cloud' (Ezech. 32, 7).

2. By taking darkness to mean the devil. Ephes. 6, 12: 'For our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in high places'. Taken in this sense 'the light', that is the Son of God 'shineth in the darkness' that is descended into a world where darkness, i.e. evil spirits, were all-powerful. (Cf. John, 12, 31): 'Now shall the Prince of this

world be cast out'. And the darkness did not comprehend it' (John, 1, 5), which means that the devils were unable to obscure him by tempting him, as is clear from Matt. 4.

3. By taking darkness to mean error or ignorance, such as filled the world before the coming of Christ, as the Apostle says in Ephes. 5, 8: 'For you were heretofore darkness'. So the Evangelist says that 'the Light' which is the Incarnate Word of God 'shone in the darkness', that is, shone amongst men overshadowed by the darkness of this world's error and ignorance. 'To enlighten them that sit in darkness and in the shadow of death' (Luke, 1, 79). 'The people that walked in darkness have seen a great light' (Is. 9, 2).

'And the darkness did not comprehend it', that is, could not overcome it. For—as is clear from the Gospel—however much men, blackened by their sins, blinded with envy, enveloped in the darkness of pride, fought against Christ, inveighing against him with reproaches, insults and contumely, and lastly killing him, even so they could not overcome him by blotting him out since his brightness was shining throughout the whole world. (Wis. 7, 30): 'Being compared with the light, she is found before it. For after this cometh night. But no evil can overcome Wisdom.' Which means that 'no evil of the Jews and heretics could overcome Wisdom', the incarnate Son of God, according to Wis. 10, 12. 'She kept him safe from his enemies and she defended him from seducers and gave him a strong conflict, that he might overcome and know that Wisdom is mightier than all.'



ROYAL SION. Twelve Latin Hymns translated by Walter Shewring.
(Pio Decimo Press, St Louis, Missouri, 1950; \$1.00.)

Mr Shewring is already well known to English Catholics as a translator of distinction. His work, in the booklet we are considering, tastes strongly of the seventeenth century: the prefatory quote from Crashaw may be taken as symptomatic. The result, it must be admitted is scholarly rather than inspired, and has at times an air even of parody. The longer stanza form of six lines, which he uses in his rendering of Adam of St Victor's *Sequence of the Blessed Trinity* and of the *Pange Lingua*, is happier than the shorter stanza where there is no room to take off on flights of rhetorical phraseology. To what extent verse translations should be free will always be a point of discussion between experts; suffice it to say then that these are by no means slavishly literal.

THE WISDOM OF SAINT DOMINIC¹

BY

ILLTUD EVANS, O.P.

*For by wisdom they were healed, whosoever hath pleased thee,
O Lord, from the beginning. (Wisdom, 9, 19.)*

HE work of the Church is a work of reconciliation, of restoring men to God, by whom they were made and to whom they must return. It is the work of Christ, 'for he is our peace, who hath made both one . . . breaking down the middle wall of partition, the enmities in his flesh' (Eph. 2, 14). He came into the world that he might redeem it; he died for the world that it might live for God.

And through the centuries the Church, which is the Body of Christ, continues his work of healing: bringing back the alien to the household of God, forgiving his sins, feeding his soul, teaching him the truth that alone can set him free, and at last preparing him for the destiny of heaven. And of all the evils which pervert that work of healing, heresy, the choice of a lie instead of the redemptive truth of Christ, is the deepest and most dangerous. For it is at last the choice of slavery, the return to the desert of alienation: and its fruits we know. The only answer to the lie is the patient truth that outshines it, the heavenly wisdom that restores a right order that has been lost. But the easy answer, one that appeals to generous men often enough, is the display of strength, the big battalions and the anathemae unexplained. The exhilaration of a crusade can forget the radical evil it seeks to destroy.

For St Dominic, our father and founder, heresy was a wound in the Body of Christ: it could never be healed by the slick professional reply, still less by the argument of arms. How often indeed the temptation comes to the priest and the preacher to regard the heretic or indeed any sinner at all just as one who has offended against the code, to be condemned simply, to be silenced. We are impatient, but Christ and the Church are patient. From the Cross our Lord looks down on a world that has rejected him. But he prays for it, he achieves in his own suffering and death the hope of its redemption.

When St Dominic came through Languedoc, a diplomat attached to the Bishop of Osma, and stayed at Toulous, he met, in the very

¹ The text of a sermon preached at Blackfriars, Oxford, August 4th 1949.

house of hospitality, the evil of heresy. And he spent the whole night in discussion, pleading with his host, healing the evil with wisdom, meeting the anger with patience, dispelling the darkness with the light of truth. Already his vocation was established—and the methods it must use. For the heresy of the Albigenses was not a theologian's option: it was the recurrence—and still it recurs—of a basic rejection of God in his goodness, and rejected under the form of a seeming goodness and ascetic zeal. It is easy to understand the contagion of such a heresy in that indolent southern land. For the initiates, a fanatical rejection of created good—marriage, food and all the gifts of God that can make even man's material needs a means of grace: for the many, the assurance that the body and its demands belonged to the devil anyway, nothing can be done about it, responsibility need not arise.

Here was an evil that went beyond the world of ideas; it attacked society itself, and as such the sanctions of society could be invoked to end it. But first of all it must be met and answered in the light of truth.

In honouring St Dominic, then, we honour the work which, under God, his order has continued through the centuries. It is the work of the Order—yes; but it is the work of the Church as such, the work of Christ our Lord. It is the work of truth, but not as an idea to be accepted merely, a series of propositions to be proved. 'I am the way, the truth and the life.' This truth is redemptive: a life in which to be incorporated, for it is the life of Christ made available to men. *In lumine tuo videbimus lumen.* In the light of Christ alone shall we see light. Most truly, therefore, is the Order of Preachers called apostolic, commissioned as it is by the Church to build up the Body of Christ, restoring, reconciling, healing, so that man who has been made in the image of God may be made ready for the unending union of heaven.

And this work begins and ends in prayer. For St Dominic the life of contemplation was not a means; it was a life, and every moment of it, and out of the abundance of that life wisdom and truth might grow. So it was that he, already a priest, established his work of reconciliation, of bringing men back to their unity in Christ, on the rock of contemplation. His first foundation was at Prouille, where women, themselves converted from heresy, might spend their days and nights in prayer, building up the hidden resources of prayer so that the active work of their brethren might find its context *there*—in silence, in a single dedication to God. So it is that the setting of all Dominican life is the choir, where

the brethren are gathered together about the altar, where Christ our Lord whom they preach is present, where the sacrifice he offered is re-presented every day. The church, we are told, was St Dominic's home: here he spent his nights in prayer, and, when weariness overcame him, he would rest his head against the altar to sleep for a while. A Dominican church is the house of God, and the brethren's home. And home is where we set out from, as it is, too, the place to which at last we return.

The crusade had begun in Languedoc, the quick answer which could never be ultimately that of Christ or St Dominic, whose whole purpose was to restore Christ to those who had rejected him. As yet St Dominic's preachers were not an order. Ten years of preaching, of giving to others the fruit of contemplation, had convinced St Dominic that here was a need of the Church that must be met. An order, yes, and one rooted in the traditional discipline of monastic life—vowed to poverty, chastity and that obedience which is the crown of religious perfection; but an order, too, that would in a special way be dedicated to the work of reconciliation through the *wisdom* that is born of prayer. And in 1216 Pope Honorius III was to confirm the Order, whose members, he prophesied, would be 'champions of the faith and a true light of the world'.

St Dominic's vocation had been born in the stress of a particular tragedy. He had answered the evil of the Albigenses with a purity and singleness of life that was the best answer to a perverse asceticism; he had brought men back to the Church through the example of holiness and the precepts of wisdom—that wisdom which is a gift of the Holy Ghost, docile to his inspirations, moving easily under his will. And his mission was to be as wide as the Church, for its aim, too, was one and holy and catholic and apostolic. It is not a mere proprietary pride that enables us to say that the Order of Preachers is the Order of the Church.

Seven hundred years have passed, and much of St Dominic's work, to human eyes, belongs to history, to the things that were and are no more. The great priory of St Romanus in Toulouse, first and finest of all Dominican churches, still stands: a pink-brick fortress, double-naved, a motive of credibility to a city no longer heretic indeed so much as pagan. The church still stands, but you will find no Dominicans there today. For fifty years it was a barracks, and horses were stabled in its sanctuary. It is a symbol, perhaps, of the perennial vocation of the Order, less bound than most to the security of walls and historic place. For the work of wisdom is always being begun anew: there is no close season for

truth. There are Dominicans in Toulouse and France today; not in the traditional places most often, not always in the traditional clothes for that matter. The man in dungarees you passed in the street may be a priest who works in a factory. His cloister is the assembly-bench; for the moment his work of reconciliation lies there. And so with the new needs of the years there may come new methods, a new language to learn: but fundamentally all is ever the same, for truth does not alter, Christ does not alter—though his ministers must never despise new ways to make him known and loved. The condition of the Order's survival—and how providential that it, almost alone among the ancient orders, has never known a lasting division—is simply that it should remain faithful to St Dominic and the initial work of grace which fashioned the vocation of us all. We must, if need be, go back beyond Lacordaire, beyond St Vincent Ferrer, beyond St Thomas himself, to our Holy Father St Dominic, matching error with truth, not any truth, but the truth that springs from the love of God, the truth that it is a life lived, dedicated, offered in all its moments to God alone.

And in our own day the need was never so great; never has there been an order so 'contemporary' as that of St Dominic, for its credentials are those of Christ himself. The source of its strength remains ever the same, and its power cannot grow less if its members are faithful to the commission of its founder, which we dare say is none other than the commission of Christ our Lord. 'Teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you.' So it is that with reason we sing in the Preface of the Mass of St Dominic: *Sapientiam ejus narrant populi, ejusque laudes nuntiat ecclesia.* The nations speak of his wisdom and the Church declares his praise, for 'by wisdom were they healed, whosoever hath pleased thee, o Lord, from the beginning'.



UNSERE LIEBE FRAU VON DER ERFRISCHENDEN QUELLE. By Franz Maria Moschner. (Herder, 1950; DM.7.80.)

This book is a profound, if occasionally somewhat didactic, commentary on the Litany of Loretto. Unlike some Marian devotional literature it avoids all fanciful descriptions, but brings out the meaning of each invocation by a careful examination of its component parts, such as *turris Davidica, domus aurea*, etc. For priests who know German the book might give many useful hints for sermons on our Lady.

H. C. G.

REVIEWS

LE SACERDOCE ROYAL DES FIDELES DANS LA TRADITION ANCIENNE ET MODERNE. By Paul Dabin, S.J. (Desclée de Brouwer; n.p.)

This is an important and timely work on a subject about which too little has been written, viz., the sense in which the laity share in the 'kingly priesthood' of 1 Peter, 2, 9. The author, who died at the age of 58 in 1949, has brought together the relevant passages from the Latin and Greek Fathers, from the great Scholastics, as well as from modern theologians and spiritual writers. The result is a comprehensive presentation of the sources of Catholic tradition which can form a basis for the as yet undeveloped theology of the priesthood of the laity. A section, *De Laicis*, is to be found in the Codex of Canon Law, but this is reduced to insignificance in the standard theological tractate *De membris Ecclesiae*. The Reformation polemic led to attention being directed to the role of the hierarchy, and to what distinguished the orthodox from the heretics, while the part played by the vast majority of Christians, the faithful laity, was insufficiently considered. There were perhaps some grounds for the Gallic witticism, 'Les simples fidèles n'ont que le rôle des moutons de la Chandeleur; on les bénit et on les tond'. Accordingly, Fr Dabin's very positive contribution to a 'laïcologie' or a 'théologie du laïcat' will be generally welcomed.

In the Introduction the author guards himself against any possible misunderstanding: he is careful to stress the fundamental distinction between the unique ministry of the ordained priesthood and the share in this to be assigned to all Christians. Nor does he fail to take notice of a certain '*arrogance laïque*' which at times makes appearance in the sphere of Catholic action. At every stage he is patently anxious to keep within the limits of the central Tradition; yet it is Catholic tradition itself which 'recognises in those who are baptised or confirmed a certain, not precisely specified, priestly, prophetic and royal office—a threefold quality not to be understood in an exclusively metaphorical sense'.

Fr Dabin's chief conclusions may here be set down. Apart from the simple metaphorical sense in which it is universally conceded to the faithful, their royal and prophetic priesthood may be defined in the following manner:

- (i) A functional participation, at once individual and collective, chiefly passive though partly active, in Christ's triple office of King, Priest and Prophet.
- (ii) This is inaugurated by baptismal incorporation of Christ as King, Priest and Prophet.
- (iii) It is perfected, in due course, by the reception of the sacrament of Confirmation.

- (iv) It is closely related to the sacramental character impressed on the soul of the baptised and confirmed.
- (v) It is externalised, as a speculative sign, by the post-baptismal rite of anointing with chrism and made manifest, as a practical sign, by the anointing with chrism at confirmation.
- (vi) It empowers for the exercise of certain acts pertaining to the Church's official worship by an exclusive title—either with regard to the baptised in relation to the non-baptised, or to the confirmed in relation to the non-confirmed.
- (vii) It creates, in correspondence with given rites and prerogatives, certain moral and religious obligations.
- (viii) It in no way prejudices the incommunicable rights proper to the hierarchy in respect of order and jurisdiction.

These are some of the conclusions for which the author claims the unanimous support of both patristic tradition and the ancient Liturgies. The value of such a piece of research needs no further stressing.

AELRED GRAHAM.

THE WAY OF DIVINE LOVE OR THE MESSAGE OF THE SACRED HEART TO THE WORLD. (Sands; 15s.)

For those who have no room for private revelations and to whom the writings of the mystics seem nonsense, this book will have no attractions. It may even be a scandal, a stumbling block, as apparently it already has been to some readers. But so was the folly of the Cross to those who were wise in their own conceits. And this purports to be a further and perhaps final appeal to the world from that same divine Lover of souls, who in the days of his mortality was branded as a madman by his own people.

Whether or not Sr Josefa Menendez, a Spanish lay-sister of the Society of the Sacred Heart who died in 1923, was yet another of those chosen souls through whom God speaks to those who have ears to hear, has so far not been decided by the Church. She believed, in all humility, that she was, and the testimony of her life convinced her superiors that she was not deceived.

Her message is a reiteration, verbal at times, of the appeals for reparation for sin and for a return of love for Love which were made through St Margaret Mary and resulted in the spread of devotion to the Sacred Heart as we know it today. God, she declares, insists afresh that the heart of Christ, fountain of love and mercy, is the one hope of salvation and happiness for the anguished world. 'I am Mercy and Love and I must be sovereign King. . . . Help me to make my love for men known, for I am come to tell them that in vain will they seek happiness apart from me, for they will not find it.' To this is added a special appeal to 'consecrated souls', priests and religious (who are here reinstated in their traditional position as the élite of Christ's flock), to allow themselves to be used as victims and apostles of divine Love; to set others on fire

with the flame that has been enkindled in their own hearts through their surrender to and union with the heart of God.

The message is not new. It is found echoing through the Scriptures, and has been heard and heeded by saints and mystics and generous souls of every age. And although the extraordinary circumstances of this latest appeal may not commend themselves to our sceptical (and yet at times how credulous!) generation, yet the simplicity and sincerity of the humble messenger, who was himself to be the sign of its authenticity, will surely evoke a response in many hearts. For God is Love and he thirsts to be loved in return, and he will stop at nothing in his attempt to win for himself the cold or tepid hearts of his creatures. And although we may not care for the manner of his wooing, yet not one of us, from the greatest saint to the most unregenerate sinner, will find any rest until we have accepted and surrendered to this Lover—and on his own terms. He does not ask the same from all but what he demands he will not be denied. For though he is our Lover he is also our God and those who refuse him, be they individuals or nations, do so at their peril. '*I am mercy and love, and I will be sovereign King.*'

S.M.A.

THE GOLDEN WELL. An Anatomy of Symbols. By Dorothy Donnelly.

(Sheed & Ward; 10s.6d.)

This is not an easy book rightly to estimate as a whole unless one has given as much thought and research to the subject of symbolism as its author obviously has. She is convinced that the essential unity of human experience should be mirrored in universal symbols. These symbols must signify not only the unity of man, but the unity of man in God. Their very diversity only go to prove with how many teeth, as Dante said, the desire of God is biting men. To show such a unity and to decode human symbols in terms of it is the purpose of this book. Hardly a page is there, open it where you will, without some thought-provoking phrase supported by precise reference to original sources. The very wealth of material which the author had at her disposal has been at times her chief embarrassment. She wants to omit nothing. And so, the rapid transitions from Chinese literature to Anglo-Saxon, from folk-lore to the liturgy, from Scripture to modern poetry, are all somewhat bewildering. It is in this way that the wood may be lost for the trees. Mrs Donnelly has however written a beautiful book: a book to have and meditate.

D. S.

RELIGIOUS CONGREGATIONS OF GREAT BRITAIN AND IRELAND. By Peter F. Anson. (Stanbrook Abbey; 12s.6d.)

Reference works of this nature are often too costly in production to allow of publication. We may therefore be specially grateful to the Stanbrook Abbey Press for having given 430 pages for the

modest sum of twelve shillings and sixpence, and to Peter Anson for taking us so indefatigably through every type of religious order for men and for women who live in the British Isles. If we exclude the Catholic country of Ireland we are still presented with an immense variety of communities which have sprung up in the last 100 years or so. Should representatives of all these religious in the British Isles be gathered together in the intricate variety of their habits the non-Catholic would imagine it to be some vast historic pageant almost fantastic in its display. But in fact they continue in their thousands to prosecute their work for the kingdom of God almost unsuspected by the world at large and with no ostentation.

The author has been at great pains to make his information up-to-date and correct. It must have been an immense task; that he has succeeded so brilliantly discloses a rare gift in a man who writes with an easy flow of the pen about many subjects. Every library will have to possess a copy and most priests engaged on the mission should invest in it. But perhaps those who are seeking to discover for themselves a type of religious vocation should use it only as a last resort for they will be embarrassed by the infinitude of possibilities.

C.P.

TOWARDS A BENEDICTINE THEORY OF MANUAL LABOR. By Dom Rembert Sorg, O.S.B. Benedictine Orient. (St Procopius Abbey, Lisle, Illinois; 50 cents.)

A great deal of time and work went to the compiling of this essay which aims at providing annotated material for a 'Theology' of manual labour. But is there such a thing? Can one really go as far as Dom Sorg in his apotheosis of manual labour? The over-statement in these pages rather defeats its own end, and to say that 'the manual labor of monks is a sacred spiritual thing and a Holy Communion' savours more of enthusiasm than theology. Moreover sentences like the following lead one to suspect that the author has allowed his political ideas to colour his reading of monastic history: 'Especially in America, the dynamic vitality of the Holy Rule ought not to be hampered by the aristocratic mentality and the caste system of the European civilisation which encumbered even St Benedict; and, even though a fine and loyal sense of tradition stamps the Benedictine character, it has been a mistake to import and transplant inept traditions which owe their origin and growth more to that culture than to the fine earnest development of monastic spirit.'

D.S.

THE CHRISTIAN FACES THE RUINS. By M. Riquet, S.J. Translated by Pamela Carswell. (Sheed & Ward, 1950; 7s.6d.)

When Cardinal Suhard chose Père Riquet to deliver the Lenten sermons for 1946 in Notre Dame, he was aware that the preacher

would depart somewhat from the usual style adopted at this classic institution of sacred oratory. He knew that Père Riquet had suffered for the ideas he defended: that he would preach as a 'witness', and on a subject which, above all others, must be suffered for if it is to be believed in: Love, that is, 'Agape' or Christian charity. To re-instil belief in love in the minds and hearts of men divided by the hatreds of war is the object of these six sermons. Père Riquet himself had spent years as a prisoner in Dachau and Mauthausen, and the courage and resolute faith which he saw there inspired him to build up this theology of charity as the sole trustworthy instrument of reconstruction. The notion of love which emerges is of no mere vague or sentimental emotion, but of a most virile and active thing which faces up to the reality of social injustice and resolutely sets about uprooting selfishness. The doctrine is St John's: 'My little children, let us not love in word nor in tongue, but in deed and in truth'. These sermons were addressed to Frenchmen: one is constantly aware of this, though it should not obscure their essential teaching: every Christian must witness to the truth that if society would live it has need of God. D. SCHLEGEL, O.S.B.

NOTRE DAME DE TOUS LES JOURS. By Paula Hoesl. (Edition Spes; 170 frs.)

The paintings of the Primitives depict the mysteries of our Lord's life in the setting of their own. And the mysteries of the Rosary can and should be the 'Liturgy of every day' bringing to the here and now of each moment of our daily life the truths and graces which, enshrined in the cycle of the liturgical year, are here contemplated with Mary and sought through her prayers. These meditations, the fruit of the writer's own tender love for her 'Maman du Ciel', will help other souls to learn at the knees of 'Our Lady of Every Day' the sure and swift way to close union with her divine Son. S. M. A.

CHURCH AND STATE IN GUATEMALA. By Mary P. Holleran, Ph.D. (Columbia University Press, London: Geoffrey Cumberlege; 26s.)

This book is mainly an account of the relations between Church and State in Guatemala since it won its independence, but it very properly seeks to understand them by studying their past history under the Spanish Crown. It is impossible to understand the claims of the modern Latin American States with regard to the Church unless it is realised that behind them lies a long history of 'royal patronage' which Spain was quite prepared to assert even after Guatemala's independence in the hope, presumably, that her secular rights might one day be restored. The embittered history of the nineteenth century Guatemala, typical of the situation throughout Spanish America, is dealt with with tact and sympathy. The author shows that Liberals were not consistently hostile nor Conservatives

uniformly favourable to religion. The present situation is ambiguous. A tendency to continue the old and dubious association between Conservative elements and the Church creates difficulties on the one hand; the cry of Communism not unjustifiably raised against extremists on the traditionally Liberal opposing side complicates the old issue with a new fear. A last chapter describes the contemporary state of religion with great understanding. It is very encouraging that a modern North American Catholic should be able to assess the imperfections of some aspects of Latin American religion without yielding to the temptation to be censorious.

EDWARD SARMIENTO.

THE SPIRITUAL EXERCISES OF ST IGNATIUS OF LOYOLA. Translated from the Spanish with Commentary and translation of the *Directorium in Exercitia*. By W. H. Longridge, S.S.J.E. (A. R. Mowbray; 16s.)

The first edition of this translation and commentary by an Anglican religious appeared in 1922, achieving an immediate success. The new edition is substantially the same, containing a few changes in the notes. The translation preserves something of the rugged straightforwardness of the original with its knack of using a few simple phrases to express the deepest and most moving ideas. The Commentary contains plenty of sound sanctified common sense, rising at times to lofty spirituality. Father Longridge draws upon the classic commentators on the *Exercises*, his choice of quotations from Suarez being particularly happy, while several old friends such as Bishop Hedley or Father Joseph Rickaby appear along with great Anglican spiritual writers such as Bishop Gore or the less well known T. T. Carter, whose masterly description of the *Exercises* is given on p. XXXIV of the Introduction.

Father Longridge evidently wrote with the current misconceptions of the *Exercises* in mind and he deals with them all faithfully, often by means of quotations from St Ignatius himself. On the question of the *Exercises* and contemplative prayer there is a most instructive passage from Suarez on p. 261. The accusation that the *Spiritual Exercises* are introspective, self-centred, is tackled (p. 251) in the excellent description of 'contemplation' in the special Ignatian sense when he calls upon Bishop Hedley for one of that great writer's most moving passages in his support. Father Longridge apparently abominated the 'drill book' theory of the Ignatian *Exercises* as much as did the late Archbishop Goodier. He heavily underlines St Ignatius's oft-repeated insistence on the liberty to be accorded both to the exercitant and to the Holy Spirit. The Director is guide and counsellor, not a species of drill sergeant. The methods helpful to one soul may not be good for another in different circumstances. Nor, as Fr Longridge points out, are the material and methods prescribed for prayer in the *Exercises*, which were designed by St

gnatius to mark a turning point in a man's life, necessarily to be sed afterwards in his daily prayer (pp. 257-262).

The book may be recommended to all those engaged in giving retreats or in any way interested in the theory and practice of the spiritual life.

RICHARD BLUNDELL, S.J.

LE CREUSET DE L'AMOUR, LE PURGATOIRE. By Mary Starkie-Greig. Translated by Marie René-Bazin. Preface by J. Lebreton, S.J. (Editions Spes, Paris; n.p.)

Two English editions of Mother Mary St Austin's *The Divine Crucible* have already been given an excellent press and received wide welcome as a permanent and valuable addition to English spiritual writing. The French edition now before us is not a translation of the work as published in English, but of the third of a series of four manuscripts of which the English represents the last. The translator in a foreword gives an interesting short biography of the author, of the history of these writings and their publication. Mother Mary St Austin felt herself hampered by the considerable theological additions which were thought necessary for an English-speaking public and which resulted in the published English text. Madame René-Bazin has successfully caught the vigour and directness of the author's style at a fresher and less complicated period of the work's development.

I. T.

GOD'S LOVE SONGS: An Essay on the Spirituality of the Psalms. By Dom Rembert Sorg, O.S.B. (Pio Decimo Press, Saint Louis, Missouri; 60 cents.)

This essay is a reprint of an article by Dom Sorg which was first published in the American liturgical magazine *Orate Fratres*. The theme is of such paramount importance: indeed, as the author himself rightly says, the study of the psalms 'may well occupy everyone's lifetime': that we are grateful to whoever enlightens us further, or helps us to deepen our appreciation of these sacred lyrics. The Psalter has been the subject of so many dissertations that it is small wonder if fresh contributions to such an abundant literature fail sometimes to make any real addition to what is already known. What really matters is that they should stimulate us to make more and more our own the sentiments of the divinely inspired psalmist, and to model our prayer to God on that of Christ to his heavenly Father.

D. S.

THE LORD WE SERVE. By Ferdinand Valentine, O.P. (Blackfriars; 7s.6d.)

This is a most attractive book, which is to be pondered on rather than merely read. It takes the form of meditative commentaries on the Gospel of St Luke. They are obviously the product of painstaking research and prayerful consideration extended over a period. The four parts are: The Coming of the Saviour, The Early

Years, Public Ministry, The Sorrowing Mother, with the 'Envoi' in which our Lord meets his two disciples on the way to Emmaus, when again they 'felt the glowing radiance of his presence'.

In the light of history and principle it is difficult to subscribe to the opinion that a crusade of arms is untrue to the spirit of Christianity (p. 212). Again, that at any time in the life of our Lady the inclination to evil was 'fettered', as St Thomas taught, is incompatible with the dogma of the Immaculate Conception.

For the benefit of the inquisitive it would seem better to cite classical works like the *Dialogue* of St Catherine by the accepted divisions rather than by pages which are not uniform in all editions.

Although Fr Valentine says in his foreword that this is the final volume of the Theophila Correspondence, it is much to be desired that he will continue with his writing, which has already proved helpful to so many.

AMBROSE FARRELL, O.P.

CHARNWOOD PSALTER. By Bruno Walker, O.C.R. (Catholic Records Press; 1s.6d.)

To Dom Bruno Walker nature is liturgical, sacramental. He sees God and his creation, natural and supernatural, in one magnificent thesis. In the eighth of the sonnets—to my mind the best things in this little book where all is good—the priest at the altar is conscious that

The whole world's pulse is beating in my brow.

I crush the stars within my chalice cup;
Glean the wide universe and gather up
Each grain, to grind and knead a perfect bread.

And the ninth sonnet ends,

Receive now garnered in this bread and wine,
The Benedicite of creation's art,
Of all our work together, yours and mine.
I raise our gifts, I play my Christly part:
I hold—not vine-blood but my God's Blood shed!
His gift of cross-torn Flesh, not broken bread!

(But do readers sufficiently educated to appreciate this poetry really need to be told in a footnote what the *Benedicite* is, and that 'the final 'e' is pronounced'?)

I agree with a reviewer of *Wind on Charnwood*, to which this booklet is a welcome sequel, that Dom Bruno is a 'better craftsman within the limits of conventional forms than when he allows himself the latitude of free verse', but in the dozen pages of free rhythm, which of all poetic forms most easily lends itself to abuse, I have noticed only one line, 'These mountains do not sleep', that in its context displeases the ear by breaking the rhythm with a jolt.

This little book is indeed well worth its modest eighteen pence, and well worth publishing in a more durable cover. M. B.

MORE ABOUT DOM MARMION. Translated from the French by the Earl of Wicklow. (Clonmore and Reynolds; 7s.6d.)

This small book consists in the main of essays published in *La Vie Spirituelle* in January 1948 (not February, as the Foreword states). Various well-known French and Belgian writers contributed to a memorial number, on the twenty-fifth anniversary of Dom Marmion's death. It was well worth while to turn a number of their contributions into English. The translator has added a short biographical sketch, drawn largely from Dom Thibaut's *Life*; and also a chapter on our Lady, from Dom Marmion's unpublished book, *Christ the Life of the Priest*. Among the essays, the most valuable is perhaps that bearing the awkward title 'The Christocentric Quality in Dom Marmion', by Père Boulard. Another, by Père Buzy, on his knowledge and use of St Paul, is also of great interest. But would it be ungracious to say that Dom Marmion's originality in this respect must not be over-stressed? He was not the only Benedictine abbot, forty years ago, to be making common property the treasures of the Pauline Epistles. He is, however, perhaps the best known; and his influence has been and still is very powerful in popularising the great central doctrines concerning Christ, which, contained not only in St Paul but in the whole New Testament and the Liturgy, have been widely neglected.

The English version of the essays is uneven, and sometimes lamentably fails. This is more to be regretted as Dom Marmion has rarely been well presented to English readers. The present work seems to have been produced in haste; words have dropped out here and there, and a number of printers' errors can be found.

JOHN HIGGENS, O.S.B.

EXTRACTS

IN QUEST OF VOCATIONS. The fourth volume of the series organised and produced by the Editors of *La Vie Spirituelle* to assist religious sisters in their present difficulties regarding vocations has now appeared. The first two of the series are appearing this month (September) in a single English volume—*Religious Sisters* (Blackfriars Publications). The third made up a special number of *La Vie Spirituelle* on the place of the Sister in the Church (July 1949). And now the fourth, *Le Discernment des Vocations de Religieuses*, can be obtained from *Les Editions du Cerf* (or Blackfriars Publications in England). Its eight essays, written by authorities who have already appeared in the previous volumes, deal with the call to perfection, the obligation of following a vocation, the principles employed in discerning a religious (and in particular a contemplative) vocation, the place of psychology in such discernment.

In view of recent interest in the subject of what constitutes a 'vocation' and the many misapprehensions regarding it, Père Motte's paper on the obligation of following a religious vocation is of very great importance. The call to a dedicated life in the state of perfection is of counsel and not of precept. A man who feels called to such a life, then, might seem free to take it or leave it. Does he offend God by ignoring a 'vocation'? The account of the rich young man in the Gospel suggests that he does. Without damaging the delicate balance of the author's answer we cannot summarise; but he concludes:

To help souls not to stumble in such a serious decision we should insist neither that they are free because the call is not of obligation, nor that they lie under an obligation because it is in itself more perfect. We should help them to stand before God and in face of their own lives, lead them to become conscious of themselves in relation to the divine plan which surrounds and penetrates them. . . .

* * * * *

SPIRITUAL DIRECTION of this concrete and realistic nature at such times becomes practically a necessity. And in the two congresses held this year to consider the nature and duty of the modern spiritual director this point was made clear. The first congress was held at Avon, under the brilliant leadership of Père Bruno, who summed up the matter from the director's point of view: 'Nous sommes là, et nous sommes toujours de trop!—for the director's one aim should be to put the soul in direct touch with God. The director, as Padre Luciano Maria underlined from the teaching of St John of the Cross, must be more than a mere 'prudent adviser'; he must col-

aborate as an instrument with the Holy Spirit, who is the true Director of Souls; he must discover the way God is leading the soul. The second congress, which was held at Rome, dealt more specifically with the different types of those who need direction. For the laity Don Cumal, a parish priest in Rome, spoke with a conviction born of experience.

Direction of the laity centres round the administration of the sacrament of penance which together with preaching constitutes the principal work of the parish priest.

And he went on to show how God works through the priest in the sacrament of penance, and the priest collaborates by his words in preparing the penitent to receive more fully the directive grace of the Spirit. The priest's words from the pulpit, too, lead the congregation deeper into the interior life in order to perceive more clearly and generously the movement of divine grace.

These two congresses are reported at length in the July number of *Rivista di Vita Spirituale* (Rome); and to this account we may add a reference to the article of 'The Qualities of a Spiritual Director' by P. Menendez-Reigada, the Spanish Dominican, in *Cross and Crown* (June). The author admonishes the director who limits the soul to ascetic practices and so stands in the way of the direct action of the Holy Spirit.

* * * *

THE HOLY SPIRIT is known to us only by Revelation, i.e. through the history of salvation. Following the ancient catechesis Père Daniélou here resumes all that the Scriptures teach us of the third Person of the Holy Trinity. By this contact with the sources our theology of the Holy Spirit will here gain a new freshness and our prayer a revival of light and fervour.' Such is the claim made by the Editor for an article he publishes in the August-September number of *La Vie Spirituelle*. While it is surely rather discouraging to readers to be faced with so fantastic a 'blurb' for a twelve-page article, it will certainly repay study.

* * * *

THE SPIRITUALITY OF MARRIED LIFE is occupying the thoughts of the Grail movement in America. The magazine *Grail*, edited at St Meinrad's Abbey, Indiana, gives an account of the Christian family Movement in Chicago which already embraces 500 families.

The groups do not work on their own specific problems, but on the problems of the families in their parish or neighbourhood. Their own family becomes Christian through their efforts to help other families and to Christianise their surroundings.

The groups work on the normal Catholic Action lines. They have organised retreat-inquiry days for young couples intending to be married—and called the day typically 'Pre-Cana Day'. They sponsor talks on parent-child relationship, and many similar good works for neighbours families present or future have spread from this increasing movement.

Such an extraverted movement might tend to cool the hearth at home. But we find another publication put out by the Grail called *Marriages in Cana* by E. M. Sheehan in which the central spirituality of the family is encouraged too:

The chief gift that the bride and groom bear away from the altar on the wedding morning is a key to the Communion of Saints. Marriage, the sacrament, by divine generosity, has thrown open to one weak man and one weak woman one of the seven great doors to the inexhaustible treasures of grace. From that time forward every act she performs as a wife and mother, every act he performs as a husband and father can be lightened by that Sun. And it will be precisely according to their response to these offerings of grace as wife or husband, and no longer as individuals, that each one will gain salvation. That is the meaning of vocation.

* * * *

RIVISTA LITURGICA ARGENTINA (Buenos Aires) brings to South America the model of what a liturgical review should be, including in each number different sections, doctrinal, practical, musical, so that a balance may reign in divine worship.

REVIEW FOR RELIGIOUS (June) continues the 'List of Questions' to be answered in the quinquennial report by pontifical institutes.

REVUE DES COMMUNAUTES RELIGIEUSES (July/August) contains a conference by P. Delchard, S.J., on the canonical legislation affecting novice mistresses.

LIFE OF THE SPIRIT

Contributors are encouraged to submit original MSS. or translations from the Fathers. *Literary Communications* should be addressed to The Editor, Life of the Spirit, Blackfriars, Oxford (Tel. 47221). The Editor cannot be responsible for the loss of MSS. submitted; and no MS. will be returned unless accompanied by a stamped addressed envelope. *Subscriptions, Orders and Communications* regarding *Advertisements* should be addressed to The Manager, Blackfriars Publications, 34 Bloomsbury Street, London, W.C.1 (Museum 5728). Annual Subscription 12s.6d. post free (U.S.A. \$2.00). *Binding.* Orders and Enquiries for binding volumes of the review may be sent to the Kemp Hall Bindery, 33 St Aldate's, Oxford.

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